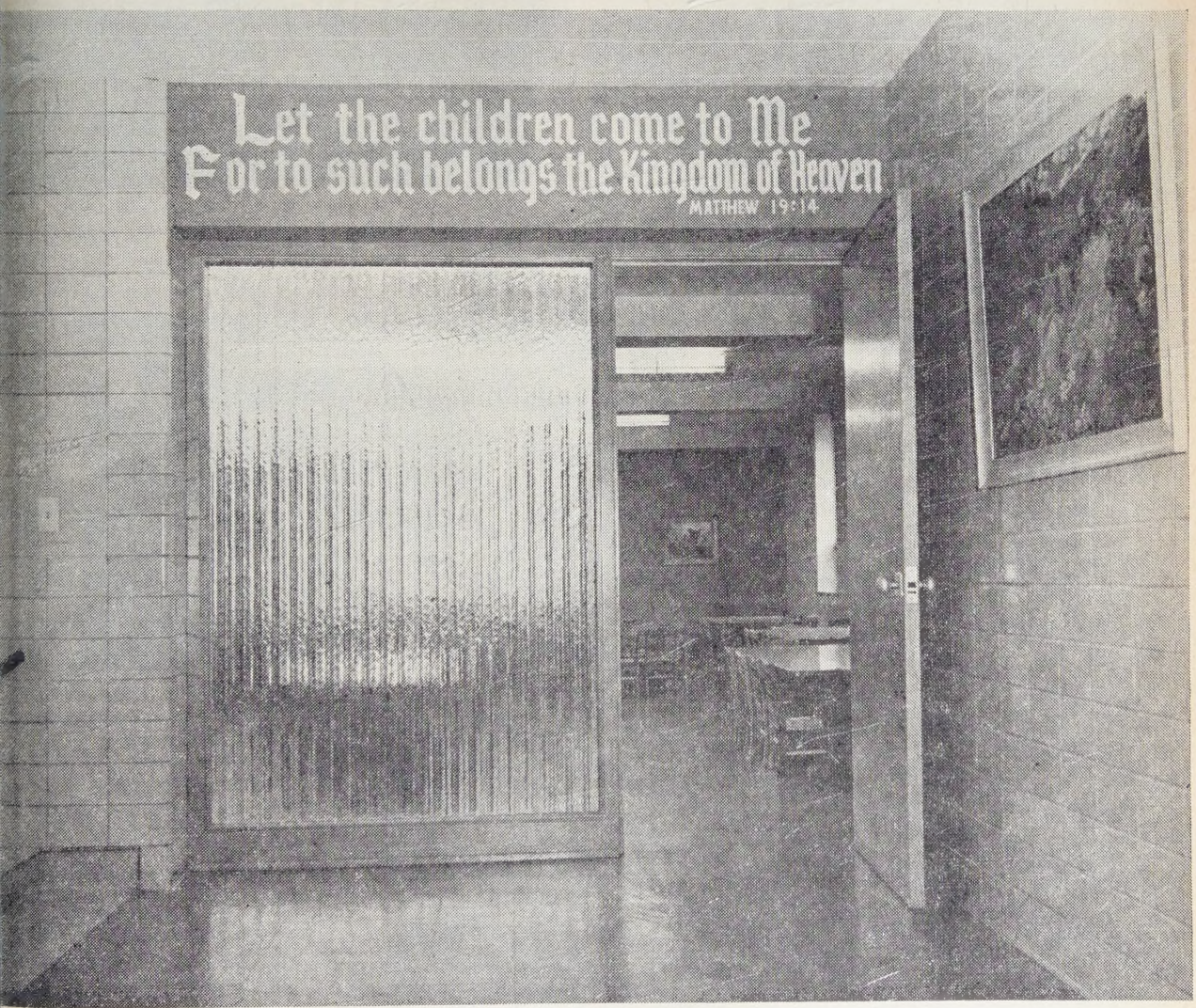
Lutheran Herald

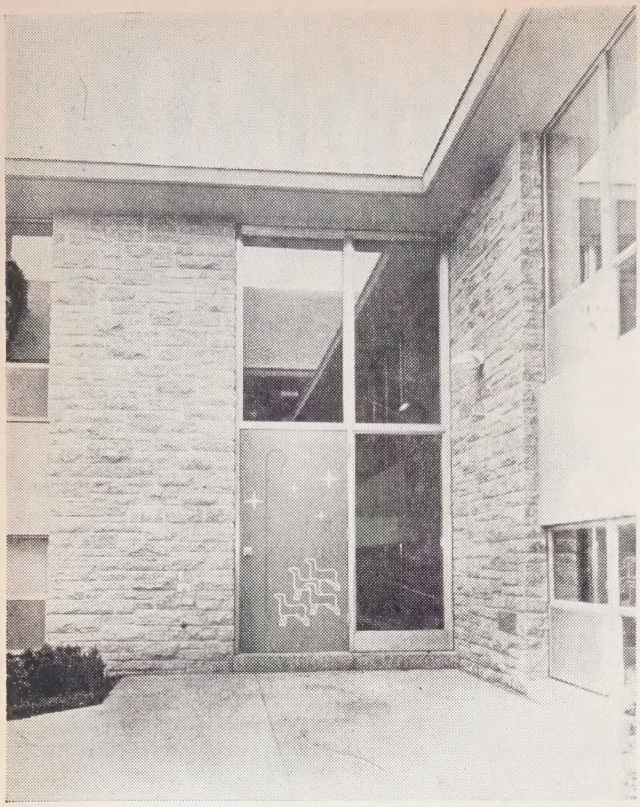
New Parish House in Minneapolis



ured above is the entrance to classrooms in the new Sunday School Parish House of Lake Nokomis Lutheran Church in Minneapolis. hallways are of glazed tile, with acoustical tile ceilings. There are meeting places for eighteen classes besides the nursery and kinder- en, eight classrooms having dividing Foldoors. Pastor of the church is the Rev. Constantine E. Nestande; Arthur Bagaason is associ- pastor. (See also page 874.)

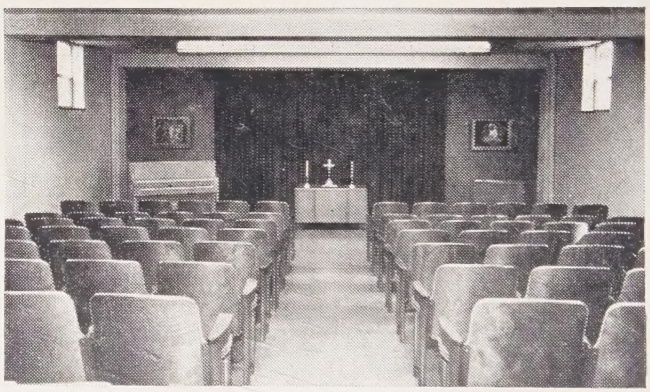
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

"Let the Children Come to Me"

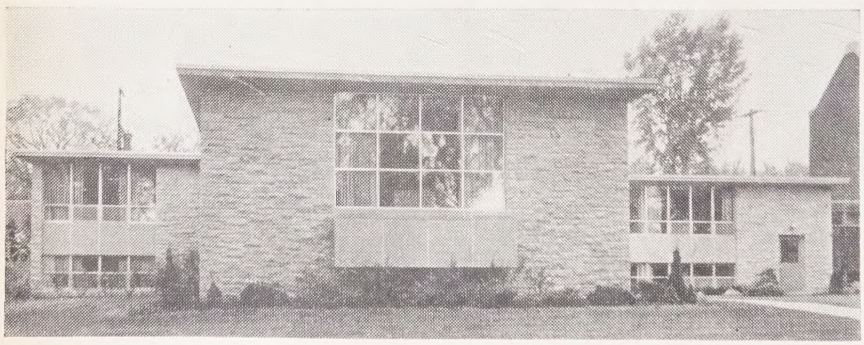


Doorway and main entrance to Lake Nokomis Lutheran Church's Sunday School Parish House.

The Nursery is a pleasant, colorful place



The Assembly Room will seat 100 in arm-desk chairs. It is used for confirmation classes, Luther Leagues, Sunday school assemblies, visual education, and many other purposes.



Twenty-seven tons of steel were us construction of the building. All are Thermopane, relieving the nec storm windows, and all sashes an are of aluminum.

See also front cover for additional information.

LUTHERAN HERALD O. G. Malmin,
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, M
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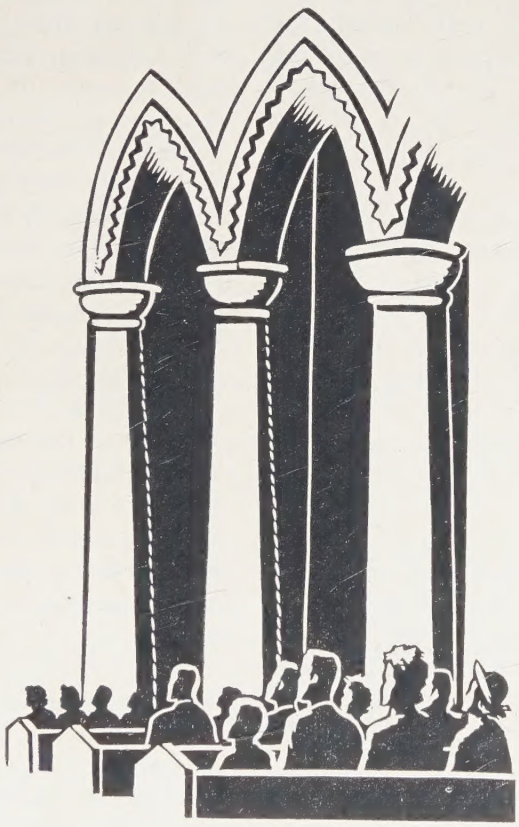
Lutheran Herald

My Pastor

By One Who Sits in the Pew

am not permitted the privilege of hearing him very en. While he stands before his congregation to bring congregation a message from God, I am usually ing some pulpit elsewhere. It has been a rich experi- ce to be a pastor having a pastor. It has been an perience full of instruction. It made me more aware of what people think as they meet the rd's Day with plans to go to d's house for worship. Last nday as we made our way to urch, I found myself praying, ord, bring me real food for my ul. Bring me a message which ll draw me into your presence, d send me forth with a vision You which will make me ade- ate for the mission to which u have assigned me."



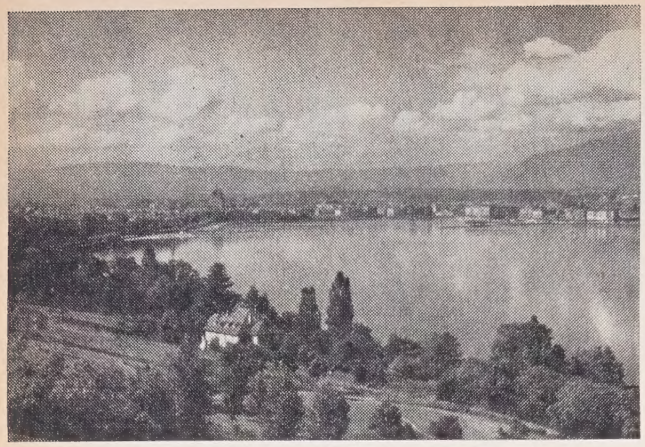
Silhouette by Harmon

en the hour of worship began th a stillness that encouraged entiveness to whatever God d for my soul. My pastor came the altar. There was no pomp display in his entrance. And en he began to pray I knew t he was himself aware of ning into the presence of God. ch of us has his or her own ference. Personally, I find it much easier to pray in the llects when they are not chanted; but he chanted m so that I found myself praying with him.

t was the sermon which stirred my soul to deep nkfulness for the gift of my pastor. He had spoken y a few sentences before I became aware of the phetic approach in his message. He made the God all ages speak to my soul. He did not speak in such general manner that we could think that he was rely speaking to our time. He spoke to every person that gathering. They knew that he had been alone h his God, and that he came to us as our pastor to bring us a word from the Lord. How he painted sin as sin! He unveiled the very sins that might be doing their destructive work in our lives. Then, on that background, he proclaimed forgiveness till it became a personal absolution to anyone who would believe. I cannot imagine anyone leaving the church and saying, "What a lovely sermon you preached today." It was anything but lovely. It made sin gruesome. He must have stepped on many toes that day. He must have known that he would do that. Yet he spoke with a loving pointedness of one who knew that this was his message to the people which his Master had given him to bring to them. One sensed no fear of offending. One sensed only a heart reaching out like Christ did for the salvation of everyone in his audience. Then came the clear echo of his closing words. With boldness and joy he proclaimed full forgiveness in Christ to the most needy of sinners. He knew what his Master would do for every suppliant at the mercy seat.

But this is what gripped my soul as I walked quietly from God's house: That was the way my pastor preached the last time I heard him. The response of my soul was this: "What a privilege to go on my way praying with confidence that God would work mightily by His Spirit to make His Word bear fruit in this congregation. There will be a fellowship of praise with my pastor next Sunday. I know the people he speaks to then will hear a prophetic voice that has power to unveil the real need of their hearts, and then power to forgive and cleanse and transform for His glory.

Thank you, God, for my pastor.



Geneva, Switzerland—home of Lutheran World Federation

Symbols in Geneva

Raymond M.
Special Corresp

There can be little doubt that the student of present-day Christian life and work must soberly consider the strong movement toward mutual exploration of life, doctrine, motives, programs, and goals among the Christian Churches in the world. It exists as one of the dominant facts in this generation. Not all are agreed, of course, as to what it means and where it will take the Christian Church, but its presence cannot be debated.

This conclusion, which is not especially profound for anyone acquainted with contemporary church life, is written in particularly bold letters in Geneva, Switzerland. This is a city accustomed to being an international meeting place. It has long been a symbol of exploration of international relationships and discussion of those relationships. It has been a symbol of the efforts of earnest people to find the understandings and ties which might bring mutual benefits for the peoples of the world.

In Geneva, where the Cathedral still speaks of the reformer Calvin and his profound influence on history, the Christian Church has found its mutual meeting ground in this generation. It is here that, partly by the accident of history and partly by intent, the Lutheran World Federation has established its headquarters. Here, also, at the same address, is the headquarters of the World Council of Churches.

The visitor to the headquarters of the Lutheran World Federation, accustomed to his own church life and to the somewhat limited horizons which associate themselves with daily tasks, tries to probe the meaning of what he sees and hears from these men who represent the free decision of Lutherans to work and live together. Each visitor would do this in his own way. This writer would like to do his probing in terms of certain words and share the content which they contain in such a setting as effective symbols of important truth.

The first of these words is *"Vitality."* It was the word which Dr. Hanns Lilje, president of the LWF, used in describing the program of the Federation. The Lutheran Churches from all around the world joined together because of an inner compulsion, b of a spiritual vitality which seeks an outlet in Ch work with other Lutherans, an outlet in helping other, an outlet in stimulating one another to works and to warm, courageous, firm faith.

There is a vitality in the program, and in the of fellowship. Each of the departments of the F tion (Theology, World Service, World Missions) far-reaching plan of usefulness to the Lutheran Ch in their world-wide mission. Each man who sta this center, caught up in the concerns of the Churches, knows that he is confronting a task s no other Lutheran in history has had to face, an as the Lutheran Churches have never faced. A work, on an emergency basis, has been done groups of national Churches before. This is tra where the vitality of emergency is being poured i vitality of a continuing purpose and mission. N would predict the end of it, but the present respo ties continue to reveal themselves with consi insistence.

Another word is *"Discovery."* It flows out of the of these Churches. It represents the identifying tasks and purposes which these Churches hav clarifying through their relationships in the LW Lilje, at Trondheim in July, spoke of being verge of "discovering the inter-relationship of e icity and confessionalism." Dr. W. A. Visser t that same afternoon, told of how Churches, wh begin to meet each other, "rediscover the fulness Church of Christ."

The representatives of these Churches who ha giving themselves to the needs of uprooted, multitudes have been discovering the great which present-day Lutherans have to conserve th of men, and the Church which shepherds thos They have been discovering how this ministry

ɔted has importance, not only to these persons but e society which will be created around them and generations who shall reap the fruit of what they ne and of what they believe.

the mission areas of the world the Federation has its discoveries, too. The Christian opportunities eyond the imagination of most men. The responsi- for grasping these opportunities could hardly be led, when finally they had been confronted. The very of the implications of the Christian witness as t of the turbulent changes in non-Christian nations unavoidable. Out of such things came the horizons utherans for these present years.

ere also came discoveries in the area of theology, of epts which had developed in one part of the Lu- n family and not in another. This called for mutual and searching, for discussion and prayer, that the led truth of God might not be lost on side roads might be retained in all its clarity for the spiritual ance of the nations into the body of Christ.

bolic of the meeting of Lutherans in this Federa- is also the word *"Diversity."* Each nation sends its erans into it with their own history, shaped by the re, the political climate, the religious statistics, the ty or hesitancy of its Christian witness and sense ission. Within some of these nations is found more one Lutheran Church, and each of the several their own uniqueness and their own explanations heir divisions. The diversities of these groups are refreshing, but not all are acceptable and pleasing l. Some are not understood and appreciated. Some immediately recognized as having great values to ared. This is no place to expect conformity or uni- ity. It would be a denial of Christian uniqueness xpect this, even as it would be blindness to the s which, under God, have formed our churches ese past years and centuries. Much of the glory e Lutheran Church is in its diversity! It is repre- d by the dominant Lutheranism of the Scandina- by the resurgent Churches of Germany, by the trib- ons of the Churches of the East Zone, by the earn- aggressive Churches of the U. S. A., the small, siastic Younger Churches flowering out of the mis- fields, by the minority Churches standing in the w of Roman Catholicism.

e it can often have unpleasant connotations, the *"Tension"* has a legitimate right to describe the s at which persons and Churches, in mutual self- ct, find they are not agreed. Properly understood it od for the Church to have its tensions. They keep rt and alive. They drive it to its Lord for search- nd guidance, and sometimes for forgiveness. Ten- sions can purge out the human errors and prejudices to permit a better flow of the Gospel. A person who lives in isolation can avoid such tensions, such challenges, such probings of his assumptions. A Church which lives in isolation can avoid them, too. It must understand the calculated risk, and something of the potential tragedy for itself, when it decides to withdraw from the mandatory tensions involved in living with others. The Lutheran World Federation lives with tension. It must expect to do so, from here on out. It should be assumed that the Spirit of God will watch over these things if the Churches will seek His presence, and that He will guide the historical processes so as to accomplish the purposes of God through His people.

To live with tension is to live patiently. It is to be willing to commit those matters into God's hands for tomorrow which cannot, or ought not, be resolved today. It is easy to become impatient with that which is unfamiliar and especially with that which we believe to be wrong. It is easy to assume that changes must be immediate, sometimes by personal decree on the part of the person or Church which is convinced that a particular tension must be promptly eliminated. Church history is rarely written with such abruptness. The relationships presently found in the Lutheran World Federation, with its autonomous Churches, are such as to plan and pray for patience, trusting in the guidance of God to make out of these associations that which is within His will for the Lutheran Church, and all of Christendom, in our time.

Achievement" is another word to be added to our list, as it rises up to give expression to something concerned with the LWF. The fact of its existence is an achievement, that these divergent Churches have chosen to enter this relationship. The Assemblies in Lund and Hannover left no doubt of the conviction that achievements had been recognized but that greater achievements must be attempted, in the name of Christ.

One of these achievements has been to bring together the desire of Lutherans in many lands to give physical and spiritual aid and encouragement to one another. As an example, the Lutheran Churches of the U. S. A., through the National Lutheran Council, had been giving outlet to Christian love and concern through Lutheran World Action. Now, in the establishment of the Department of Lutheran World Service of the LWF, these same Lutheran Churches channel much of their Lutheran World Action funds together with similar money from other nations in the Service to Refugees and Inter-Church Aid.

There has also been achievement in lending encouragement and counsel to minority Lutheran Churches. New courage and purpose has been showing itself in Italy, France, Holland, Yugoslavia, Austria. Minority

churches behind the Iron Curtain have kept company, sometimes with uncertain step. The East Zone of Germany, where the Lutheran Church is the dominant Church, has shared in the demonstration of courage. The unity in the faith has been an achievement of no small proportion.

The re-affirmation of the values in sober confessionalism must be marked among the achievements. When men have been moved to subdue confessional loyalty because of their particular circumstances, the comradeship of fellow believers in the LWF has already contributed greatly to a re-emphasis of their spiritual foundations. This achievement has been marked within the member Churches and has also borne fruit in the manner in which those Lutheran Churches which belong to the World Council of Churches have understood their presence in that group (and one third of the membership of the World Council is composed of these Lutheran Churches).

It seems important to understand the values are wrapped up in these symbolic words, apar the necessity of underwriting the task of the tion with money given through such a medium theran World Action. It was stated at Trondh July that the sense of belonging, of genuine ship, and of a common task is in this LWF, remain in Geneva but to help the front line Christian Church in its congregations everywhere words can be valuable symbols at every level church life. When applied to the Federation the a dimension in personal Christian discipleship should be invigorating. When Christian vitalit through the avenues of the Churches, from each great goals have been attained. When men are new courage and faith in the ordinary circumsta their lives, through such a community of Luthe we are in process of finding a new appreciation "communion of saints."

DR. JACOBSEN RETIRES

Dr. Karl T. Jacobsen after having been intimately identified with Luther Theological Seminary since 1943, has retired from service as its acting librarian as of September 1. He has made an invaluable contribution in organizing the Seminary's library and in establishing its cataloging system on a broad and sound basis. Dr. Jacobsen has had a notable career in his field and is nationally known.

A graduate of Luther College, class of 1902, he had his graduate work at the University of Wisconsin (M.A.) and at Carthage College (Litt.D.). He was cataloguer at the Library of Congress, 1907-11; and at the University of Chicago library, 1911-16, being head classifier there from 1916 to 1920. Thereafter until 1949, he was librarian at Luther College in Decorah. During those years, those who received training under him in preparation for library careers counted themselves fortunate. Dr. Jacobsen was often called into consultation or called upon to take over in institutions throughout the country in starting them off and giving them the know-how in establishing or reorganizing their libraries.

Valborg E. Bestul now succeeds him as seminary librarian. Miss Bestul is a graduate of Concordia College and of the Library School at the University of Wisconsin; and has her M.A.L.S. from the University of Michigan. After a brief career as high school teacher, she joined the library staff of the University of Cincinnati. From 1937 to 1939 she was with the Luther College library at Decorah. From 1939 to 1941 she was head cataloguer of the Iowa State Traveling Library at Des Moines. From then until joining the Seminary Library staff in 1943, Miss Bestul was senior cat of the Law Library at the University of Michig

For a long time the seminary library suffered ly from lack of room and adequate cataloging ments. Since its reorganization and establishr the new library building, it has become one finest theological libraries in American Luthe Its facilities are splendid, and it now number 40,000 carefully selected books, pamphlets, and cals, and is constantly growing.

The library has an inter-library loan service, a to students, internes, alumni, and other librarie

Dr. Jacobsen

ethesda Beresford

Magnus A. Dahlen

"Chuck" gets a "Well done!" from Supt. A. J. Brekke

a conference held in Newman Grove, Nebraska, uary, 1896, by a division of the Hauge Synod, vn as the South Dakota district, it was decided to d an "Orphan's Home." A committee of three men appointed to take charge of the building of the e.

n September 27, 1896, the cornerstone was laid, and eptember 19, 1897, the Bethesda Children's Home at sford, South Dakota, was dedicated. At that time it a fine building and served well the hundreds of eless children that were brought to it during the . Fifty-seven years have passed, and the building become decidedly obsolete.

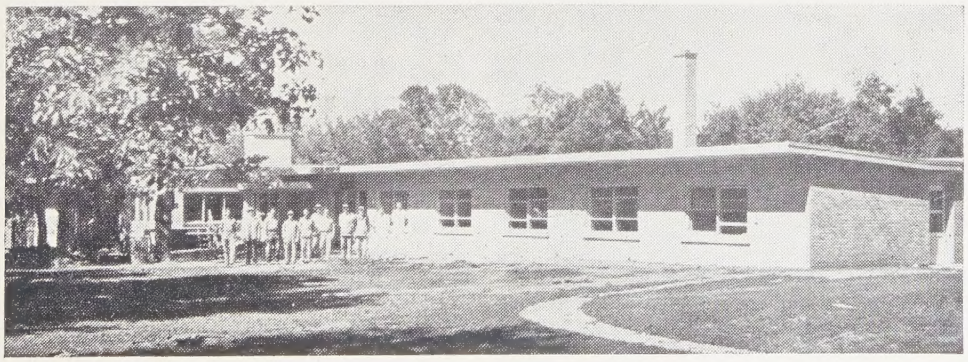
ver a period of approximately ten years, The Evanal Lutheran Church, under the direction of the d of Charities, has rebuilt its children's homes ughout the country. The latest of these modern lopment centers was dedicated by Dr. L. A. Pierson, dent of the South Dakota District, on Sunday, ust 30, at the 56th Annual Fall Festival of Bethesda dren's Home near Beresford, South Dakota. The e is located in the southeastern part of the state Highways 77 and 46, thirty-four miles south of x Falls, South Dakota, and fifty miles northwest oux City, Iowa.

its rural setting at Beresford, Bethesda is the only Children's Home in South Dakota and is one of the three rural units of The Evangelical Lutheran Church.

At the time Bethesda was founded, the original purpose was to provide a Christian home for homeless and parentless children and to give them Christian training and education. Although the legal name is still "orphanage," few orphans are now served since most are cared for by relatives.

Due to disrupted social conditions with its wars and instability, there is an increase in broken homes, desertions, and the like; the home now meets a new need. Some orphan children may still be admitted, but the chief concern now is to provide home, care, and training in a Christian environment for children from broken homes, children with behavior difficulties, and children in need of environmental influences and associations.

In order to provide better service to the children in South Dakota and surrounding territory, the new unit or cottage type plan was drawn up for the new building at Bethesda. These units are for 4, 8, 12, 16, and 23 children, with emphasis on activities, personality development, and the opportunity of experiencing the basic values every child has a right to expect in his family



One wing of the new home

living. These have taken the place of large group custodial living situations, which served so well during the period of their need.

This new ranch style building is of steel, concrete, brick, and tile construction. There are 11,000 square feet of asphalt tile. There are six double rooms and two single rooms for boys; four double rooms and one single room for girls; a full apartment for the couple in charge; and quarters for the girls' counselor; an infirmary room; two day rooms for the counselors; a study-play-music alcove for both boys and girls; complete kitchen and dining room facilities; equipped activity room for various types of indoor athletics, including basketball; locker room and shower room; laundry; hobby and craft room; shop; and storage room.

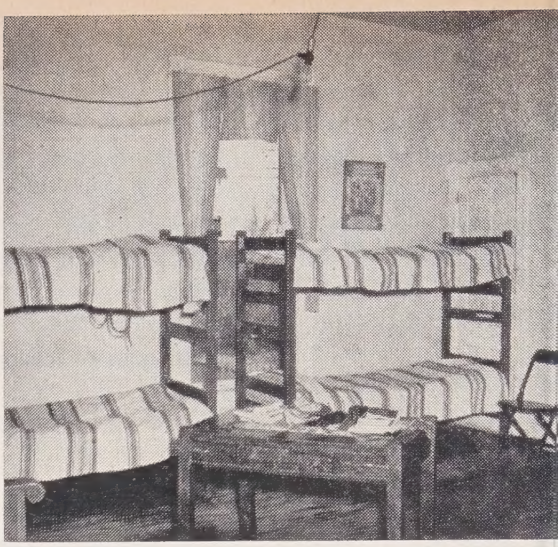
The Bethesda Home is under the direction of the Rev. A. J. Brakke, who has been superintendent since 1948. Mr. and Mrs. Winfred Johnson are the resident couple in charge of the new building. Living with children ranging from five years to eighteen years, they, together with the other staff members, live an active life. Farm activities are an important part of this rural child development center.

Special emphasis is placed on remedial teaching for public school work and individually for basic foundation learning. This remedial work and Christian education is in charge of a full-time, trained teacher.

Various children participate in all types of sports and community activities—4-H Club work, Boy Scouts, Girl Scouts, Cub Scouts, Brownies, the various school organizations, and church organizations. During the past year this program was in charge of a full-time activities director.

Children are accepted for care and development at Bethesda individually and on the basis of their individual needs. No length of stay is specified. Some children

Pleasant surroundings add to the comfort of the new home



Rooms like these made the need for a new home impe

live at the home a number of months, others a y still others for longer periods. The planned pro development seeks to meet their individual ne makes it possible for them to return at as earl as possible to an improved home situation, o with another family (foster home care). As children, some decide to start out on a job.

Bethesda through the years has guided many out upon the road of life with the Cross bef and the Word of Life by his side. May Bethe tinue to influence all those who enter its doors Christian principles so dear to all.

\+ +

DR. OSCAR HANSON ACCE NEW CALL

Dr. Oscar C. Hanson has resigned from his as president of the Lutheran Bible Institute, February 1, 1954, according to statement mad George Aus, chairman of the Board of Truste Lutheran Bible Institute. Dr. Hanson has acc call extended by the Board of Home Mission Evangelical Lutheran Church to become a evangelist. Under the auspices of the Comm Evangelism of the ELC, Dr. Hanson will preaching missions throughout the 2,700 cong of the synod and will also participate in the ne ing-Teaching-Reaching program.

For the past five years, Dr. Hanson has president of the Lutheran Bible Institute in M lis and has also supervised the work of the thr schools in Seattle, New York, and Los Angele the past few years, the ministry of LBI has so that by the opening of the new school y will be twenty-two ordained pastors from five synods serving on the faculty of the Luther Institute.

haplain's Reaction the Truce

Chaplain Walter H. Nordby
Regimental Chaplain, 7th Marines
1st Marine Division FMF

Marines awaited with little visible emotion the of the cease fire. Many could not believe that at n. the enemy would stop firing. Every Marine lst Battalion, 7th Marines had heard that the truce igned and had orders not to fire unless necessary return fire and cease fire at 10 p.m. They shook heads and could hardly believe it. There was to hilarious celebrating of this great event.

he battalion CP, everyone awaited the cease fire with enthusiasm. At about 7:15 there was a terrific of an incoming mortar just between the communi- s tent and my tent. It stunned everyone. After nock, we pulled ourselves together. Soon shouts orpsman" filled the area. One Marine had been hit. In a matter of seconds the corpsmen, doctors, nyself were gathered over him. In ten minutes he eaving for a med company by helicopter. Every- the area put on their flak vests and helmets and oled, "Those Commies won't cease fire . . . does ok like a truce?" "It looks like tilt to me."

pticism filled the air as new reports came in of ing wounded in the area. At 9:30 the ambulance ny jeep went to Able Company in answer to a ty call. The doctor and I, riding out together in out conditions, felt certain the truce would not lated. Driving right up to the MLR trench line, und three casualties from an enemy mortar. Did ok like a cease fire would be effective in a few es? Soon we would know.

bout five minutes to ten, the doctor and I followed mbulance out on the winding road under a full easily observed by the enemy. A shower of white luster flares filled the sky. The Chinese were in way saluting the cease fire hour. The flares con- to fill the sky for a few minutes—then died The full moon shone brightly, and all was quiet—a cease fire in operation.

g back into the battalion CP, we learned of a eport of casualties from Baker Company. One was already out at work. My driver, another an, and myself took off for Baker Company d aid. Driving in blackout over rough and muddy

KNS Photo

Driving up to the MLR trench line, we found three casualties from an enemy mortar.

Korean roads made driving hazardous. At Baker it was learned that the casualties were being evacuated to Charlie forward aid as it was much nearer Baker 1st Platoon. Arriving at Charlie moments later, we saw the doctor already at work. He was busily patching up the Marines who had tripped a mine. One was helicoptered out, and three were taken out by ambulance. I talked with the men and prayed with them before they were evacuated. Both body and soul were ministered to.

Back at battalion the doctors and I met in my tent. It had been a busy night for a cease-fire night. We had been at all three company forward aid bunkers and had serious casualties. It was after midnight, and all was quiet. This was a night of history.

One of the doctors looked at me and, smiling, said, "It's a good thing we don't have a cease fire preparation every night. Let's hit the sack; tonight we can sleep without the thunder of artillery and that miserable H&I (harassing and interdiction) machine gun firing and no incoming!"

On the morning of 28 July, one of the two battalion surgeons and I decided to visit the front lines to see the demilitarization of the lines in action. My driver, the doctor, and I went out to the Able Company outpost Ava in the shadows of the Chinese. The Chinese could easily be seen working.

The Chinese shouted, "Come over and exchange presents." They watched us, and we watched them. They had horses and crude plows at work, a p. a. system playing music, and even a woman in a red skirt walking around in their area. They were as curious as we were. They watched us and continued to shout; we could not answer. Now we could believe it. The truce was in operation. The subject of the truce would soon be lost in the already eager discussion of "When will we go home?"

What If We Should Fail?

Whether figures bore you or not, please give careful attention to the following; they refer to the status of the ELC's budget at the close of September 9: Total amount of money received for the budget, $1,454,913.52; one year ago on the same date, $1,108,761.90; that is an increase of $346,151.62. So far so good, and it sounds fine. But continue: Budget voted by the convention for 1952: $2,100,000; for 1953: $3,000,000. That means, you see, that the considerably larger amount of money received by the treasurer this year is percentage-wise less than the amount received a year ago. Put in per cents, it looks this way: By the close of business September 9, 1952, 54.1% of the voted budget had been received; this year, 48.5%. Actually, therefore, a year ago our Church was 5.6% closer to its set goal than it is today.

So much for figures. Now to the important question: What do they indicate? Superficially, nothing more serious than that we are a bit behind last year in our efforts. Not so very much, at that. It would have taken $168,086.48 of additional budget income to bring the per cent up to the point where it was a year ago. Although that is a tremendous amount of money in itself, it is, after all, only a small fraction of three million dollars. It amounts to being just about 20 days behind last year. Superficially, we say, that is all it means. We are rather sure that the remaining months of the year will see the gap closed and that the end of the fiscal year will find The Evangelical Lutheran Church, as usual, "over the top" in its budget ingathering.

Yet—one cannot but be just a bit uncomfortable as one contemplates the possibilities in the situation. *Suppose* the gap does not close; *suppose* that at the close of the fiscal year we are 5.6% short (remember, that is $168,086.48). In other words, what if we should fail to reach our set goal?

To be sure, the Church will not go bankrupt; the machinery (a reminder of both pre-depression optimism and depression pessimism) to take care of such situations is in existence and has full force. The Constitution of the Church provides specifically that "the Board of Trustees is authorized and empowered to adjust and regulate the expenditures of the Church so that the budget will be balanced at the end of each fiscal year." That takes care of the situation; there will not be an indebtedness on the Church in the amount of our budget shortage.

But that is cold comfort, isn't it? Budgets are voted by conventions which combine faith with realism; they are *minimum* budgets. No department can do the work the Church has instructed it to do on less than the minimum provided for in the budget. If the money does not come in, each department will simply have to curtail its program. Would you care to think a few m about that? Here is what it amounts to:

Education will receive $48,000 less than it has eted for—enough to pay more than a dozen profe the colleges. Home Missions will receive $40,000 the cost, certainly, of setting up at least one ne gregation. Foreign Missions will find itself in by the same amount as Home Missions—the sa not a few of its foreign missionaries. Charities w $20,000 less to do with than it has budgeted fo is almost one third of the subsidy given the ch homes of the Church. And Pensions—well, how you like to apportion a cut of $11,200 among th pastors and pastors' widows?

This is not an attempt to scare ourselves or a else into more generous giving to the budget. It ly an attempt to reduce possible shortages to t what the Church has intended to use the money repeat: we do not anticipate any such shorta doubt whether there will be one. But we do beli we should think of budgeted sums, not in ter minor amount of a very large sum, but rather i of the mission of the Church, to which, in e stance, the Church itself has committed its depa

Even yet we are not through. What if we shou Remember that the adoption of the three-millio budget for each year of the biennium 1953-195 deliberate attempt on the part of The Evangel theran Church to make concrete its understandi number of factors: the growth of the Church; tinuing good economic conditions; the ever-in knowledge among us of stewardship of givi spiritual discipline; the unparalleled responsibili opportunities confronting us.

It was as though the Church said: "For y have understood these factors; but we have n dared to act on them. We have contented oursel urging upon ourselves that we must give so ge that the budget will be far over-subscribed. H we are taking formal cognizance of a situation istence of which we have for a number of yea acknowledged." On that basis, the three-millio budget was voted by the convention of 1952.

Would it not be tragic if we were now to fail that not be the same as admitting that we h estimated the spiritual condition of our Church people? To us, that seems fully as serious as t tical effect, in terms of Kingdom effort, whic result from our failure to reach the goal.

IALS

Ve repeat: we are not unduly concerned by a situa- which we believe is temporary. It may even be t by the time this editorial appears in print the will already have begun to close. Yet, be we as imistic as you please, there is in the present status the budget the possibility of partial failure. That ng the case, surely the Church will want to confront question, "What if we should fail?" And the con- uences implied in the honest answer to that question such that they will be an added incentive to taking asures which will make it impossible for us to fail.

Still Another View of the Merger

THE FIRST OF TWO EDITORIALS

Ihering to our often stated intention of bringing to readers everything pertinent to the Lutheran union cussion, especially as it affects the ELC, today we h to draw attention to still another view of the jected merger of the American Lutheran Church, e Evangelical Lutheran Church, the Lutheran Free urch, and the United Evangelical Lutheran Church. is time our source is the president of one of the tional Lutheran Council bodies not involved in the gotiations, the Rev. Alfred Jensen, president of the nerican Evangelical Lutheran Church (formerly the nish Evangelical Lutheran Church). President Jensen just completed a series of articles on the Lutheran ty situation in the United States; these appeared in *theran Tidings,* official organ of his body. The articles very ably done and reveal a thorough knowledge the American Lutheran picture.

About one half of the concluding article deals with four-way merger negotiations in which the ELC is olved. President Jensen looks with considerable doubt on this project and states his reasons clearly and suc- ctly. While we do not agree with his conclusions, consider them important and want to pass them on.

e meaning of the merged Lutheran Church" which uld be the result of successful consummation of the gotiations is stated by the writer in these words:

It has been hinted rather broadly that the reason y only a limited number of Lutheran bodies was ited to join in the Lutheran merger discussed above s that this number was supposed to represent the servative wing of Lutheranism, thereby indirectly placing the stamp of liberal Lutheranism on those not invited to join. Nor is it held impossible that the Lutheran Church—Missouri Synod would be joining at some future date. The preparation for such a move is already underway in the doctrinal agreement reached between the ALC and the Missouri Synod. Criticism of some of the theological books recently published by theologians belonging to the ULC and Augustana have been made by theologians from the group of Churches involved in the merger. There is no doubt in this writer's mind that one phase of the meaning of this merger is an attempt to set up and make dominant the version of conservative Lutheranism prevailing in some of these bodies."

President Jensen next discusses the relationship of the new body to other Christians in general and other Lutherans in particular. He points out that the Minneapolis Theses are a part of the doctrinal statement adopted by the four bodies and quotes what these have to say about "Church Fellowship" and "The Lodge Question." To these quotations he adds what "The United Testimony on Faith and Life" has to say on the same subjects. Then he draws his own conclusion in these words:

"This writer leaves it to the judgment of the individual reader of this article to estimate how great the gap will be between the pronounced principles of 1930 and the exceptions and loop holes of 1952. It is not to be wondered at that the four Lutheran bodies planning to merge have not become members of the National Council of Churches. It is to be hoped that the emerging Church will not set up a definition or interpretation of Lutheranism which can be used as a sort of standardized Lutheran higher Catechism."

President Jensen also expresses deep-seated fear that, as a result of the merger, "the National Lutheran Council will become superfluous, because any Lutheran Church with 1,750,000 members does not need to make use of the agency which the National Lutheran Council is." He asks the question, "What will become of the smaller bodies, squeezed in between these large bodies, especially if these should choose not to get along?"

The conclusion to the whole matter is stated in these words:

"To this writer the four way merger movement is a great disappointment. It certainly accentuates a discord rather than an accord. It has brought to the forefront all the issues that have irritated Lutheran bodies in their relationships throughout many years. It has dusted off differences of opinion, which years of patient co-operation as well as hard labor had helped deemphasize. The National Lutheran Council and the Lutheran World Federation had become the really great unifying force among Lutherans in this country (as well as in the world). American Lutherans had

(Continued on page 886)

New Stewardship Filmstrips Ready

Photo by Robert R. Blanch

Looking over the art work are (l. to r.): Ray Johnson, script writer; Pastor Clyde Grimstvedt, assistant director of Stewardship; Kenneth Peterson, artist; and Pastor Raymond M. Olson, director of Stewardship.

This is the day of visual aids—filmstrips, slides, movies, flannelgraph, and the like—and the Church, too, is making more and more use of such aids in its teaching program. The effectiveness of visual aids has been proven; the field is constantly widening, and more and better material is being made available continually. Have you, as a congregation, been making full use of the opportunities open to you in this field? If not, we encourage you to try out some of these methods in your own teaching program. Consult with your pastor as to what is available.

The Department of Stewardship has recently issued three new filmstrips, one in co-operation with the Luther League. A free copy of each of the first two listed below has already been sent to your pastor; the other will be available through the Luther League office soon. All three have been produced by ELC Films.

This Is Your Church is an interesting, colorful, and factual account of The Evangelical Lutheran Church, its departments, its affiliations, and its agencies. It will help, to a large extent, in answering questions people have regarding the ELC's tie-in with the National Lutheran Council, the American Lutheran Conference, Lutheran World Federation, Lutheran Welfare, and other groups.

Receive This Trust, also in full color, emphasizes individual and congregational stewardship in the matter of time, talents, and money. It encourages individuals and congregations to give themselves completely—all that they have and all that they are—to the Lord and His work

These filmstrips can be used wherever the story of stewardship and the work of the Church should be told. (1) They should be used first in showing the church board some of the possibilities and responsibilit stewardship. (2) Both filmstrips will be helpful in ing visitors for the Every-Member Canvass. (3) films can be used at large group meetings of the gregation and its auxiliaries. (4) Both should be in instructing new members—transfers and adul firmands. (5) They can well become a part of t struction in every confirmation class.

A 33⅓ RPM record is also included with the strips, plus a full script, which can be used fo projectionist or, in the event that you are unab make use of the record, for the narrator. Recorde ration is by the Rev. Raymond M. Olson, direc stewardship in the ELC.

These two filmstrips are in the hands of your at present. Perhaps some arrangement can be made him for having them shown to your congregation organizations.

The third filmstrip, *Where Is Who?* is a uniqu spritely presentation of the YES (Youth Educati Stewardship) program. It will be shown at workshops this fall and will later be available th the Luther League office.

Art work for the two filmstrips, *This Is Your C* and *Receive This Trust* was done by Mr. Ke Peterson, a member of Central Lutheran Chur Minneapolis.

Script writer for the YES filmstrip is Mr. Ray son, a graduate of Concordia College, now studyin his doctor's degree at the University of Minnesot employed full time as a writer-director at ELC Fil

New filmstrips, religious films, and other visual aid ma terials are being made available constantly. For furthe information regarding such material and its use, it is rec ommended that you contact ELC Films, 57 South Fourt Street, Minneapolis, Minn.

olombia—Difficulties and Progress

Rolf A. Syrdal

e July 7 issue of Lutheran Herald notice was of a revolution that had taken place in Colom- South America. This revolution was a reaction t a dictatorial type of government that had been ce since 1949 and that had caused tremendous lties to all Protestant groups in the country. All loving freedom have been watching the develop- in Colombia since that date with a great deal e. Reports have been received indicating a definite of the tensions that had existed under the pre- president, but the restoration of religious liberty inority groups has developed very slowly. Our naries are still confined largely to the main cities our work is centered. They have been unable to freely in rural areas, and persecution against tants has continued in some sections of the coun-

Bloody Years

vangelical Confederation of Colombia reports that 1948 42 church buildings of the Protestant groups been destroyed by fire and dynamite and that 31 buildings used by them have been damaged. Dur- ne same five year period, 10 structures or church rties were confiscated by government officials or ns backed by national police. One hundred ten tant primary schools have been closed, 54 of them vernment order, the others because of violence st Protestants. As there are in Colombia approxi- y one million children of school age for whom are no public school facilities, this arbitrary clos- f Protestant primary schools has aggravated the l educational problem. The 3,343 children of tants who attended the schools now closed are deprived of the opportunity of a primary educa- Fifty-one Colombian Protestants have been mur- because of their religious faith during this five eriod, 28 of the deaths occurring at the hands of tional police and government officials. The finan- ss sustained by churches and missions in Colom- mounted to $148,000. The loss suffered by the tants, many of whom have lost farms, cattle, har- homes, etc., will be a much larger figure than the

ing that same period, however, the Protestant h has increased in size by 51%. This is all the emarkable as we realize that the increase occurred 27% of the Protestant churches and 38% of the ing places were closed. In spite of the loss of es the growth in Protestant church membership om 7,908 members in 1948 to 11,958 in 1953.

As we rejoice in the progress that has been made during this period of persecution, we are still hoping for the day when full religious liberty will be granted to our missionaries to resume their effective work in the entire area of our mission field. The Evangelical Confederation of Colombia has sent a letter of greeting to Colombia's new President, requesting him to make a public statement concerning the civil and constitutional rights of Protestants in the Republic and to request permission to reopen the Protestant schools. It is hoped that a public statement by the new president will be instrumental in ending the religious persecution of the past five years.

Just what attitude the present government will take towards religious liberty is unknown, but there are misgivings caused by violence against Protestants reported as late as July 15 and 16, 1953. The incident involved the Rev. and Mrs. Samuel Heap, residents in the city of Chiquinquira, when processions were led to their home by Catholic priests. The priests shouted that they had come to drive out the heretics and anti-clericals and directed the people to attack the house. Their home was stoned by the members of the procession. Stoning of the residence continued daily until July 29. No police protection was ever provided.

An Ominous Circular

Our misgivings are further aroused by a circular issued by the President's office of information and propaganda to the various governors, intendants, and special commissaries of the Republic. This circular, as translated from the *El Tiempo,* Bogota, September 4, 1953, is as follows:

"Governors, intendants, and special commissaries:

"Since there come rather frequently to this ministry, and undoubtedly also to the offices in your charge, complaints in relation to the actions of work of pastors or missionaries of non-Catholic religions, the following instructions, which are in accord with the previously expressed opinion of the ministry of foreign affairs, are hereby given:

"In accord with the stipulations made in various international agreements, foreigners residing in Colombia, who do not profess the Catholic faith, enjoy perfect liberty of conscience, and shall not be molested or disturbed in the practice of their religion, which they may exercise in homes or private chapels, or in specially designated places of worship, and with the reverence due the Deity and proper respect for the laws and customs of this country.

"The above expression is found in the treaties be-

tween our country and the Netherlands, celebrated in 1829; between our country and the United States of North America, celebrated in 1846; and between our country and Great Britain, celebrated in 1886.

"The ministry of foreign affairs has always considered the presence of pastors or missionaries who are not Catholic inadmissible in the mission territories of this country.

"This principle was established at the time of the agreement celebrated with the Holy See on December 27, 1902; it was replaced by that of May 5, 1928; and this, in turn, by that of January 29, 1953. Ministers of such sects are warned to note this fact when they apply for permission to enter Colombia.

"The same chancelry, in its communication number 2467, dated the 31st of last month, because of the above-mentioned agreements, submitted before the ministry of government its opinion 'that it is not advisable to authorize erection of an evangelical chapel in Chimichagua (department of Magdalena) because that is mission territory.

"The authorities under your jurisdiction should, then, proceed according to the instructions herein contained:

"Please acknowledge receipt of this letter.

"I am your attentive and faithful servant,

(Signed) "Carlos Valderrama Ordonez,
"General Secretary."

From the above circular you will note that Protestants are permitted to carry on private worship within their own group but that the propagation of their faith is not permitted. Such propagation of our faith is directly prohibited in mission areas. In other words, true religious liberty according to the international conventions regarding this matter has not to date been instituted in Colombia.

A Case in Point

Also from the *El Tiempo,* Bogota, September 2, 1953, we note that the Mayor of Villanueva on receipt of a telegram from the governor has forbidden the Protestants to complete the construction of a Protestant chapel that had already been begun. The communications of the governor and the mayor follow in translation.

"Santa Marta, August 13, 1953. Mayor of Villanueva, No. 2680.—

"Regarding your telegram dated June 30 of this year and dealing with the problem of the Evangelical sect there, I advise you that the constitution prohibits the construction of temples whose purpose is the dissemination of the Evangelical doctrine and the education of children. You should proceed accordingly.

"Abraham H. Mora, Governor."

Resolution No. 54 of August 21, as formul
the mayor of Villanueva, reads as follows: "
municipality it is positively forbidden to spread
tant propaganda, and those who belong to the
religion are forbidden to enter the Evangelical
or temple. This worship is permissible only to fo
and not to the rest of the citizens of this city.
this stipulation is violated by the Evangelicals,
zens are brought to the worship service or to the
constructed by them, this office will advise the g
of the department of such infraction and will
in conformity with what he may order."

If the interpretation of the Presidential proc
as indicated in this instance is also applied
areas of Colombia, the difficulties for Protestant
work will continue.

Our Missionaries Persevere

In spite of the present developments our mis
are continuing their efforts and expanding the
We are hopeful that public opinion will event
volt against this type of discrimination aga
Protestant mission and churches that has led
severe persecution and bloodshed in the pa
attitudes and conditions would hardly seem t
to our enlightened age.

We appeal to all freedom-loving people to
stant in prayer that God will direct the affairs o
and governments so that full religious liberty
established and that the truth may be proclaim
where without hindrance. Pray especially for
sionaries in Colombia and support them in th
during these critical weeks and months as we
ward to increased evangelistic activity in Bo
outlying areas.

Editorials

(Continued from page 883)

pointed with pride to Lutheran World Action
united efforts it meant. Then all of a sudden
a movement that separates a section of thes
efforts into a new church body, thus unders
disparagement with which it views other me
the strong united force producing Luthera
Action and Relief. The appeal for Luther
throughout the world promoted by the Nati
theran Council is in danger of losing its me
cause of the unwillingness of a large porti
constituency to unify."

While the chief purpose here was to bring t
to the attention of our readers, we are not,
willing to let it rest without comment. Spac
that comment now, but we shall offer it in
editorial, next week, we hope.

nd the Greatest of These

Harold B. Kildahl

THE EIGHTEENTH SUNDAY AFTER TRINITY
October 4, 1953
Text: Matthew 22:34-46

religious man who has not love is really irreligious, rding to Paul the Apostle, and according to the ds of our Lord. Strange, isn't it?

ne religious man may possess the treasures of re- us knowledge and have at his beck and call the long de of religion's heroes and know to the last iota words of religious and Christian wisdom, but if he not love, if he is not engaged in living what he ws to be true, and if he fails to put to practice the ns he prizes, he is in reality and certainly in effect rreligious man.

ow, certainly, none will dispute the necessity of ging knowledge, belief, and action into harmony. t's what our Lord was saying to the cunning lawyer stood up one day to offer a "cute" question. The yer knew the law. He needed no prompting. He was holar well trained. He needed no further informa- The Levitical laws, the Mosaic law, the Talmud ese were his prized possessions, and on the basis of training in them he was raised to a station in life gained a living. He was only engaged in idle re- ous banter and thought, "This Nazarene who has ned fame will split himself on the horns of this mma." What did the lawyer fail to see? Like all the lers of that day, and like a lot of men today, he ed to see that the foundation of the Law, the spirit of Law, the intention of the Law is simple love—the tive side of the Law.

o the lawyer (and to many more since his time) Law was only a prohibitive thing. It was not an ng impulse within the heart. It was an objective g. It was not subjective at all. If one fulfilled the r, the spirit might be dismissed. It is the failure grasp the intent of the Law in life that makes re- ous men irreligious, for only the man who has seen the Law was perfectly fulfilled in Christ and who accepted Christ can ever hope to grasp the intent he Law in life—the intent of love.

o know is not enough. To believe is not enough. ression and spiritual exercise are required too—in worship and service of God; in the service and fice for the welfare of men. The religious man who not love is really irreligious, for the greatest of all Christian virtues is love that finds its source in ist; that finds its greatest joy in following after a. Know, friends; believe the promise of God and first the Kingdom of our God. Your life will be us as in love of God and man you express that love fe. Amen.

Painful Pleasures!

Magnus Dahlen

There are many pleasures in which youth can participate, and they can be quite harmless too. Only this—they can also be painful! They can be a pain to Lutheran preachers, especially on Saturday morning.

Let's start over again. Two weeks ago this column made mention of the organized onslaught that our pastors can make upon juvenile delinquency because they have the opportunity to meet with adolescent youth in their confirmation classes. Here, as in no other place, do they get the opportunity to reveal the will and the way of God. Here they have the opportunity to implant into youthful hearts and minds that which will bear fruit unto eternal life.

But there are so many pleasures that they have to combat along the way. And here I am directing my remarks to the parents of this year's confirmands.

What if we give that Saturday morning's confirmation recitation a chance by insisting that this is the year that confirmation instruction must have priority?

We still insist that our pastor shall demand memory work. Such assignments will also demand homework. Here is where we, the parents of the confirmands, should really get together and organize—and not make it so hard for each other.

If there are organizations that demand the time and attention of the young, organizations that will interfere with proper preparation for confirmation, then it would be better to drop membership, or to take a recess from it for a season.

Or if it is television that interferes, throw it out for a spell. That is a common complaint we hear from pastors from coast to coast—"too much television." Results are quite evident on Saturday morning. It is too bad when pleasures—and some such innocent ones too —can become quite painful.

Maybe you too can recall when in your adolescent mind you entertained rebellion on the inside for all this confirmation business, and the preparation for it. Memory work—and more memory work! We were wondering if both pastor and parents were not going completely out of bounds for what they expected of us. Catechism—to be learned by heart. Explanation—from page to page. And some pastors even had us memorize the Bible history from beginning to end.

Rough going!—how unmerciful! How utterly unfair, when we thought of the many who could go to everything and take in anything. Did we not almost wish for the moment that we were something else but Lutherans? And yet, today, as we think of that pastor and our parents, who backed him up, we rise up and call them blessed, and we thank God for confirmation and the preparation for it.

Meditations for the Family Altar

TOWARD THE NINETEENTH SUNDAY AFTER TRINITY

The Epistle: Ephesians 4:22-28

The Gospel: Matthew

Monday, October 5

TRUTH NEVER DIES

Read John 10:19-42

And many came to him; and they said, "John did no sign, but everything that John said about this man was true."

The ministry of John the Baptist was short and, except for the events surrounding his death, commonplace. He had done no miracles, built no churches, nor written any books. He had been a voice crying in the wilderness, and now that voice was stilled in death. But the results of his ministry were in the hearts of men. He had borne witness to Jesus as the Son of God. He had told the truth, and there were many who had given heed to his witness. John did not live to see the harvest, but these verses give us a glimpse of the fruit of his ministry. May this remind us that nothing is more effective in bringing others to Christ than speaking the truth as to who Jesus is and what He has done for man's salvation.

Dear God, may the knowledge that our witness continues even after our death make us more zealous to speak the truth about Jesus. Amen.

+ +

Tuesday, October 6

WHOSE PRAISE DO YOU SEEK?

Read John 12:42-50

Nevertheless many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

How dear to the natural heart is the praise of men! How sweet to our ears the acclaim of the crowd and the approval of the masses. How difficult to stand alone and how hard to be cast out as a misfit in society. How easy to remain silent when to confess our faith would get us into all kinds of trouble. Fear of men makes cowards, and love of the praise of men makes slaves. Both can destroy our faith.

He who fears God above all things does not fear man. He who loves God above all things would rather have the secret knowledge of God's approval than the open praise of men. You can't have both. Which do you choose?

Dear God, help us to fear and love Thee above all things. Amen.

+ +

Wednesday, October 7

LOVE ONE ANOTHER

Read John 13:1-38

"By this all men will know th are my disciples, if you have lo one another."

When we think of evidences Christian life, we so often think i of such things as going to church bership in a congregation, and an c profession of faith. Now all these are normally a part of the Christ and a very important part. Bu still true that the proof of the p is in the eating, and that the fi of our lives is in terms of our e living. If in our lives we show l one another, then all men will kn are disciples of Jesus. The langu love as translated into everyday l something that all can understan selfish and materialistic age, such stands out as a city set on a hill. W talk about how to make the Go telligible to our generation, how our witness across to others. The is to be found in a life of loving to others.

+ +

Thursday, October 8

WE KNOW THE WAY

Read John 14:1-31

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but by me."

In a sense Thomas was right when he said, "Lord, we do not know where you are going." Jesus had indeed told them He was going to the Father. Whatever their conception of heaven, they had to admit, "We have not been there." So, too, with us. Many questions can be raised about the life in heaven which we cannot answer. That high adventure remains in the future. But one thing we do know with absolute certainty: the way to heaven is in Jesus Christ. For the pilgrim, the important thing is to follow the right road, for the road and the destination cannot be separated. Jesus said, "He who has seen me has seen the Father." Heaven is in the future, but the Way is in the present. Already we know God through His Son, Jesus Christ, and ahead the Father's House beckons us home.

Dear God, keep us in the Way that leads to life everlasting. Amen.

Friday, October 9

TRYING THE IMPOSSIBLE?

Read John 15:1-17

"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

"Apart from me you can do nothing," Jesus says. But so often we try. So often we forget the source of the power for successful living. As a Church and as individuals, we become so occupied with "doing" that we forget that apart from Christ we can do nothing at all that has any real meaning or value. Many are seeking to live the Christian life without Christ. They have no time for the Word, or prayer, or for quiet periods of meditation. And then they wonder at the lack of fruit in their lives. Jesus must have known how it is with you and me, for He gives us this reminder that only as we depend upon Him, only as we are joined to Him, only as we draw our strength from Him will we live at all and be able to bear fruit. Knowledge of our own helplessness is the first step in depending completely upon Jesus.

Saturday, October 10

JESUS PRAYS FOR THE CH

Read John 17:1-26

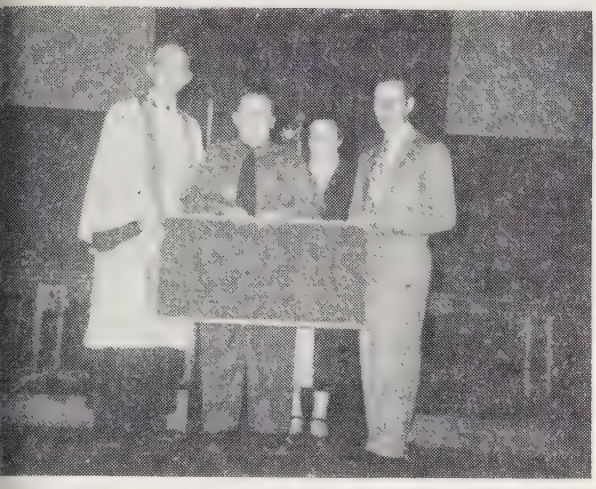
"Holy Father, keep them in th which thou hast given me, that th be one, even as we are one."

The first prayer of Jesus for ciples was that God would keep one heart and one mind and o The very fact that this is the o this prayer of Jesus reminds us danger of disunity is great and the Church, too, the greatest d from within. If Christians lose th of oneness and fight among the they are ill-fitted to carry out the bringing the Gospel to all nation prays for His Church, that they one. That in the midst of ou divided Christendom there ren strong consciousness of the onenes Church and the reality of the com of saints is a living proof that prayer is being answered. May we guilty of destroying the very un Christ pleads the Father to give His prayer for us be our prayer selves.

Boys' Work in the E.L.C.

Loren M. Ness
National Director

O DEO AWARD PRESENTED IN MINNEAPOLIS



Pro Deo et Patria award was presented to Scout Robert Mar-
n at Zion Lutheran Church in Minneapolis, Minn. H. M. Knuds-
s the pastor. Shown on the picture are: the Rev. Edson Hartje,
m pastor, Scout Martinson, Mrs. Eleanore Martinson, and Mr.
l From, Scoutmaster.

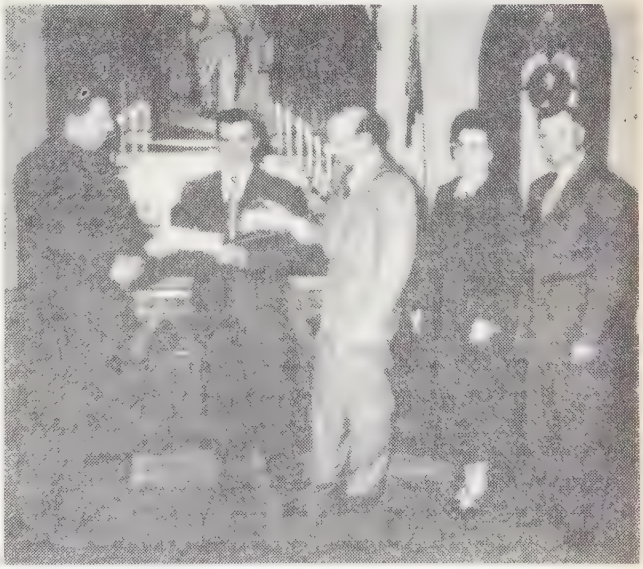
IOWA SCOUT RECEIVES CHURCH AWARD

Life Scout Harlan Hahn, son of Mr. and Mrs. H. E. Hahn of Osage, Iowa, became the first in his community to receive the Pro Deo et Patria Award at a ceremony held in Osage Luther Church, T. P. Solem, pastor. Harlan's father is Boys' Director for the St. Ansgar Circuit. Present for the ceremony were representatives of the Boy Scout Council, Scoutmaster Art Olson, Scouts, and Committeemen. The presentation was a part of the regular morning worship service.

MINNESOTA GIRL WINS AWARD

e Fogle of Morris, Minnesota, recently became the sixth Min-
a 4-H Club member to receive the Lutheran God-Home-
try award. The presentation was made at First Lutheran
ch, Lowell Larson, pastor. Participating, in addition to Pastor
n and Joyce, were Mrs. Clarence Fogle and Mrs. Emma Hult-
Stevens county 4-H Club agent. Joyce has been a member of
miling 4-H Club for seven years, serving in various capacities.
nas completed nineteen 4-H projects, chief of which are food
aration, food preservation, and clothing. In addition, she has
a consistent exhibitor and active in demonstration work. As to
hurch activities, Joyce has been a member of the choir for
years and active in Luther League for three years. She has
d with the rather extensive project of beautifying the church
nds, taught Bible school, and has assisted with the church paper
other office detail.

AWARD TO PALERMO SCOUT



Shown is the presentation of the God-Home-Country Award to 4-H'er Gordon Kvamme at First Lutheran Church, Palermo, N. Dak. Left to right: the Rev. E. C. Goetz; Gordon; Mr. L. V. Johnson, county agent; and Mr. and Mrs. Gilbert Kvamme. Gordon has an outstanding record as a member of the Victory Producers 4-H Club. He has recently become club leader of a new group in Palermo. In addition, he has given faithful service to his church and community.

Here and There on the Christian Front

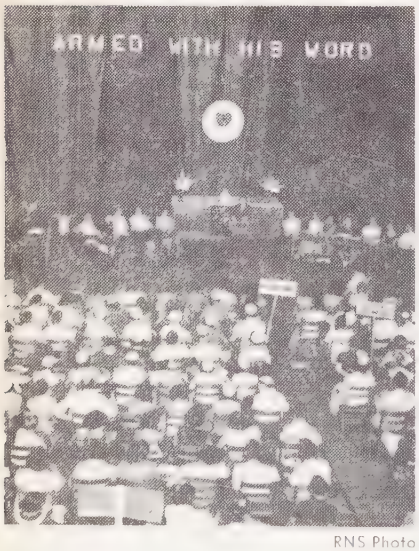
YOUTH IN THE NEWS

RNS Photo

Some 2,400 children attending vacation Bible schools at 15 churches representing five Protestant denominations in the Fort Wayne, Ind., area contributed $500 for the purchase of baby chicks which will be sent to Egypt by the Christian Rural Overseas Program of Allen County, Ind. Left to right are: Betsie Williamson, Lynn Soughan, Stewart Hartman, Mrs. Clifford Richards, and the Rev. Robert W. Roschy.

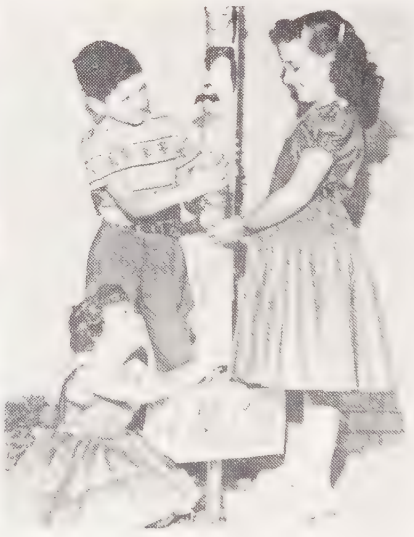
RNS

Some 75 teen-agers from eight churches of the Los Ange voluntarily gave up a day of their waning vacation to help a new church in Norwalk, Calif. The youngsters cleaned raked the grounds, felled trees, and cleared vines on a site. They ranged in age from 12 to 18 and represented ju and high school groups. There was plenty of fun and laug most important of all, they got the job done.



RNS Photo

Two thousand young people attended the 58th annual convention in Oxford, Ohio, of the Luther League of America, youth group of The United Lutheran Church in America. Sessions were held on the campus of Miami University. Photo shows delegates listening to an address by the League's executive secretary, the Rev. Leslie Conrad of Philadelphia.



RNS Photo

In a switch of the usual procedure, children at the Linwood Methodist Church in Oklahoma City, Okla., are vying with one another in taking their parents to church as part of a Sunday school contest. Here three youngsters place masks on a "Tote 'Um" pole to show their class position in the contest. Left to right: Kathy Stoneking, 5; Jeffrey Taylor, 9; and Sherilea Anderson, 9.

Johann Hartig, Jr., aged 19 m Austria, was reunited with his pare Idlewild airport in New York through the help of Church World When the parents came to this co year, Johann's name was omitted f visa through an error, and he was to accompany them. They will live dale, Missouri.

chools and Colleges

Edited by the Division of Higher Education

t do college teachers talk about conference at the opening of a college year?" It isn't often that son has an opportunity to sit in ach proceedings. Here is an opnity to "get an idea" of what goes

e following paper was read by Erich C. Knorr, chairman of the tment of social sciences at Pacific eran College. The college faculty gathered for its annual three-day t at Paradise Inn on Mount Rai-. The occasion was a seminar on relations with Pastor Roy Ol-pproaching the subject from the oint of the student, Pastor Mil-Nesvig speaking from the view- of publicity, and Dr. Knorr from iewpoint of a faculty member. f the papers were excellent. This was selected for publication be- it contains those thoughts which the concerns of a Christian teach- his profession, his students, and llege—and we might well add, his ch. Similar conferences are held of our colleges, and many sub- are discussed. While this point of is typical to our educational life, however, sufficiently provocative o point up the differences from educational practices and points w.

ORVILLE DAHL

is brief presentation we are con- l with faculty responsibility and n the field of public relations, as tains to the relationships between acher and the student after he or as arrived on the campus and be- a member of the college family. re, to a great extent, the product e associations we have experi- in past years, and the students whom we associate become ed by the type of example we t in our daily classroom and oth- npus contacts.

responsibility for the education rofessional preparation of youth ork unsurpassed in social value. y duty involves both teaching fluence. We are here primarily ned with the requirement of exercising influences upon the student that will make him socially responsible and well adjusted for all of life. A college is more than a school house. It is not only a gathering place for intellectual enthusiasm and development, but also a preparation and practice ground for social action. It is a place where knowledge is the foundation, but where sympathetic understanding and interpretation of life, based on knowledge, is even more valuable. Skills that make this possible are as important as intellectual facts and procedures. This makes college a place where the student may acquire a good deal of knowledge, but even more important, a place where he is to acquire and develop a method of living.

A college community teaches much as the family teaches, that is, largely by indirection; not by precept, but through the cumulative effect of an almost infinite number of little daily acts of life and living which slowly but relentlessly make us what we are. Year in and year out young people are growing up in our colleges, changing in more or less degree from adolescents into thinking, knowing, believing, and caring adults.

Keeping this in mind, I want to call your attention to several things in which our faculty has a grave duty and responsibility to fulfil. In a few moments at my disposal I can only initiate these thoughts and must leave their development to you. I should preface what I have to say with this introduction: Perhaps my approach and thinking in these matters is entirely wrong; if so, the discussion which is to follow will be of greatest value and benefit to me. When I attended a little college and seminary in the Midwest, we were taught a rigid decorum, but at the same time learned to expect a definite and well defined pattern of behavior from members of the faculty. For instance, when we were in class attendance, we were expected to be fully dressed, which included ties, coats, shined shoes, etc. When the instructor entered the room, we rose and remained standing until he was seated. When the bell rang, we rose and remained standing until he had left the room. A like code of behavior marked all of our relations with him. But it all added up to this, to us the teacher was a personage to be respected, revered, and trusted. I cannot help but feel that while this procedure was perhaps too rigid and formal, the status achieved by the instructor in this way added much to our approach to and reaction in all other matters of life and living. We admire the minister and the judge in their robes, the army officer in his uniform, and other leaders as they display some symbol of office and position. We realize that these give a certain dignity and prestige to the position these individuals hold. Why should the classroom and the professor strive so diligently to avoid the impression that he too has dignity and prestige to uphold. In this matter of trying to attain a certain degree of informality in departing from the older procedures, the question still remains —how far dare we depart before we are certain to lose more than we gain?

There are just four things, by way of example, to which I would call your attention in this connection. They are: *dress, speech, personal habits,* and *attitudes.* Needless to say, because of the limitations of time, I can just briefly introduce them and leave the development with you.

DRESS

The instructor who comes before his class untidy and unkempt, we will all agree, is certainly derelict in his duty to the members of the class and to his school. But what of the individual who comes before his class with his coat and tie missing and his sleeves rolled up above the elbows? He may be ready for a turn on the golf course or for an hour's work on his lawn or car, but is he ready to teach and lead his class? Sport clothes are wonderful and certainly appropriate for many occasions. But what of the teacher who appears at a faculty-student function in a flamboyant sport shirt that may remind us of the cooling ocean breezes but is certainly inappropriate for the serious matters at hand? Students tire of seeing the same suit year in and year out, or the same one tie. We realize that all these matters of dress or un-

dress are a matter of degree. But it is our duty, in this all too casual age, to help the student who so easily allows himself, under the influence of others and certainly that of the teacher, to come to class and other school functions more or less in a state of undress, or untidy and unkempt, and looking like anything but an eager drinker at the fountain of intellectual wisdom. Youth leaders are pretty well agreed that there is a high correlation between neatness of dress and discipline and order with the opposite being equally true. Certainly we may look to the instructor to raise rather than lower the level to be attained in this field.

SPEECH

Much of what has been said will also apply here. Not all of us are gifted with a free and easy flow of language. Not all of us have had adequate training in the most effective use of words. But all of us have enough training to avoid the use of words and phrases that will tend to nullify or at least disturb the effectiveness of the matter we wish to present. All of us owe it to the student to constantly seek improvement in this field. We are to raise not lower the students' approach to the use of language. We are to kindle within him a desire for better phraseology, to raise his level of appreciation and usage, and not to allow ourselves to drop to his or even to lower levels. I must leave it with you to add other examples and to further develop this subject.

HABITS

All of us tend to develop habits which tend to lower our effectiveness or efficiency. Usually we are quite unaware of these developments. In this we can, if we are open minded, be of great assistance to one another. In this matter we ought to encourage our best friends to tell us. A personal observation: I smoke (according to my wife, entirely too much). But when I see an instructor, in some college or university classroom, smoking away, his students avidly following his example; and I see cigarette butts all over the floor, I do not like it. Personal habits are pretty personal. But let us ask our friends and listen to what they have to say. Let us always remember, nothing we say or do escapes the observation of the student, and it cannot help but affect our teaching and his future development in one way or another.

ATTITUDES

I can scarcely do more than just point your attention to several facets of this great problem.

Attitudes toward one another: What we feel toward one another is readily and avidly absorbed by the student and carried on in his dealing with our fellow teachers. Let us begin looking for the good things in one another. We will be surprised at how much we can find. Why constantly dwell on that which repels or fails to appeal? Let us get the real family relationship working full time and under full steam. Also remember, if you can get the student to think better of another, he will also have a better estimate of you.

Attitudes toward student activities: Student activities are a major part of our responsibility. We must show a very personal interest, help sponsor, develop, and nurture these activities and organizations. Faculty members should sponsor or chaperon collegiate events. Some have done so very seldom. There are some who seldom open their homes to the students. There are others who feel a great duty or responsibility beyond the narrow confines of the classroom.

Attitudes toward the students themselves: What are the students to you? Are they merely units or numbers or nuisances, or are they personalities, each one to be fostered and nurtured toward intellectual, spiritual, and social greatness? It will be difficult for any student to rise above our estimation of him.

Attitudes toward the general public and community affairs: Any city that has a college ought to be proud of that. A college sets the general tone of a community. But a college and its faculty should try to understand and help the community in which it has been placed. In this way we individually, according to our special training and peculiar gifts, can be a great assistance in building up and expanding one of the finest co-operative features of our culture.

Attitudes toward life in general: I am reminded of the words of th Master: "What shall it profit if he gain the whole world lose his own soul?" We may fi that is expected of us in all t been mentioned before. But it be of no avail if we are not a with our own soul. To be at pea our soul, we must be at pea God. May we be ever alert to the grace and knowledge of ou and in the exercise of our faith!

All I have tried to do is to in the subject. Many examples in a could come to mind, but most would be painfully personal and serve no better purpose than th eral reminder. Our purpose h to remind one another, and come short now and again of t lic position we occupy. We sh mind one another, too, of h every move and action comes the careful scrutiny of the stud our classrooms and on the cam we can, through our thoughts, and actions, make them feel home, develop a greater love a for self-improvement; if we ca en their spiritual knowledge a derstanding; if we can help t mental and physical developm we can get them to respect ou tution and our teachers as we every way but especially in th day by day events and activit are going to do a public relati that will work wonders for our for the happiness and well-being students, for the enrollment c seekers after knowledge, and ourselves.

As we help design the curr work out methods of instruct termine the degree of studen ciency that is required, prep student for graduation, and ma socially responsible and well for all of life, it must be done mind and soul at peace with harmony with His will and and with the intent to "will an of His good pleasure." Only if able to sense this, if we know we are going and have our f set on the way, shall we be able others find and keep the "p God which shall keep our he minds in Christ Jesus, our Lo

ithin the E.L.C.

ONS

Rev. O. O. Bjorgan, pastor of oodridge parish in northern Min- since 1928, was honored by his at a reception given Aug. 9 at ıy Church, near Thief River the occasion being 25 years of in the parish. A cash gift was ted him and his wife. Two ıor pastors, Norval Wigtil of the parish and Gjermund Thomp- the Thief River Falls parish, ıart in the program.

Rev. Gabriel Tweet will be in- Nov. 1 as pastor of Christ h, Chicago, Ill. Services in Christ h until then will be conducted Rev. S. T. Sorenson, new resi- haplain of the Bethesda Home cago

Rev. H. G. Frostad, Mossbank, has accepted a call to Macrorie,

Rev. A. R. Melsness was in- Aug. 30 as pastor of the Wet- n parish in Alberta.

Rev. C. A. Gisselquist, formerly per, Minn., was installed Sept. pastor of St. John Church, Sioux owa, by Dr. L. M. Stavig, Sioux S. Dak., second vice president of LC.

plain (1st Lt.) C. E. Lund is ed at Ramstein Air Force Base, rankfurt, Germany.

Ruth Christiansen has returned oklyn on furlough after five and lf years' service as a missionary Sudan field in Africa. Her mis- stipend is paid by Trinity n in Brooklyn.

Losen, a recent Luther College te, is the new youth director of ion Church, Milwaukee, Wis. ife, nee Joan Fjelstad, is serving ish secretary in the same con- on.

Hattie Olson, for the past two registrar at the California Lu- Bible Institute, Los Angeles, is w parish worker in Immanuel , Silverton, Oregon.

ICTS

itowoc, Wis. The new $400,000 erected by First Lutheran , parish of the Rev. Roland L. ndt, has a seating capacity of than 700, including the nave s large balcony, and the narthex. formation given earlier in **Lutheran Herald** about the nave's seating capacity as 475 applies to the main floor only.

La Crosse, Wis. St. Paul's Church, parish of the Rev. A. M. Feroe has purchased a lot on the corner of West Avenue and Division Street as a possible site for a new church.

Southern Minnesota

Jasper, Minn. Jasper Church so far has been in parish alignment with North Highland and Bethania churches in South Dakota. The parish will now be divided: the Jasper Church forming one parish, belonging to Southern Minnesota District, and the other two churches, which are rural, forming another parish, belonging to South Dakota District.

Northern Minnesota

Vining, Minn. Leaf Mountain Church, parish of the Rev. H. O. Okland, observed Sept. 6 the 80th anniversary of its founding. Among the speakers were two of the former pastors of the congregation, Dr. H. O. Shurson and the Rev. J. L. Drage; also Pastors Alfred Sheldahl and John Skepstad. Nels E. Olson, who earlier served the congregation as teacher and choir director, was also among the speakers.

Pacific

Tacoma, Wash. Our Saviour's Church, parish of the Rev. Stanley S. Williamsen, celebrated Sept. 13 the fiftieth anniversary of the laying of the cornerstone of its church.

OBITUARIES

Ole H. Walker

Ole H. Walker, a life-long member of Mt. Sterling Church, Mt. Sterling, Wis., passed away Aug. 16, 81 years of age. At his funeral, Aug. 8, Pastors J. A. O. Lien and A. B. Holland, the latter a son-in-law of the deceased, officiated. Mr. Walker was a native of Crawford County, Wis., and held a number of offices in his congregation and community. He is survived by his wife, nee Ellen Ordahl, six children, and seven grandchildren. Two sons are ELC pastors: H. P. Walker, Iola, Wis., and E. O. Walker, Edmonton, Alberta.

ANNOUNCEMENTS

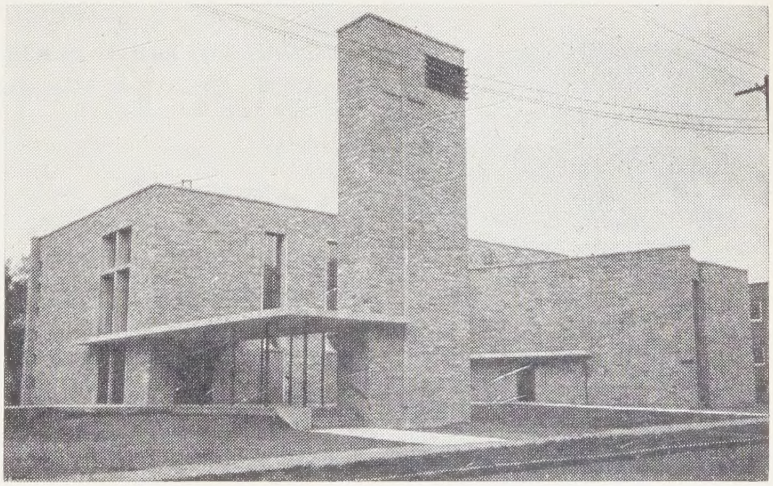
Type is being held for a possible reprinting of the "United Testimony on Faith and Life." Orders for additional copies must be received by October 15, as type will not be held beyond that date.

O. H. HOVE
General Secretary

Yankton Circuit WMF will meet Oct. 15 in Hartington, Nebr.

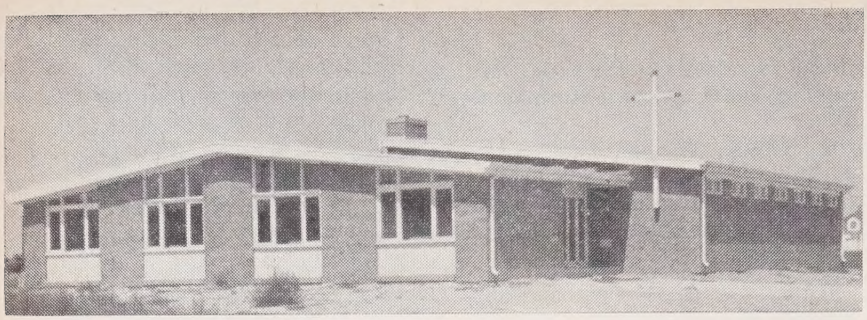
Vermillion Circuit WMF will meet

CENTRAL WISCONSIN PARISH HAS NEW CHURCH



Pictured herewith is the new church building erected by Trinity Church, Stevens Point, Wis., parish of the Rev. Orvis M. Hanson. It was dedicated late last spring by Dr. Martin Anderson, president of the Eastern District. The church, of modern design, will seat about 450 in its nave. It has spacious office facilities and a commodious basement containing rooms for Sunday school classes and for group meetings. The congregation has lately issued a beautifully illustrated dedication booklet, which gives the highlights of the church's history since its founding in 1857.

NEW CHURCH DEDICATED IN WESTERN NEBRASKA CITY



Calvary Church, a congregation in Scottsbluff, Nebr., organized about two years ago, has erected the church building shown in the accompanying picture. It was dedicated Sunday forenoon, Sept. 6, by Dr. L. A. Pierson, president of the South Dakota District. The dedicatory sermon was preached by the Rev. T. A. Thompsen, assistant director of ELC Home Missions. In the evening the new pastor of the congregation, the Rev. A. H. Hovda, was installed by Dr. Pierson. The sermon at that service was preached by the Rev. Sylvan Moe of Rapid City, S. Dak., who late in 1950, together with the Rev. Norval Hegland, now in Alaska, preached at the first service in Scottsbluff which led to the later formation of Calvary Church. First pastor of Calvary was the Rev. Alvin L. Stenberg, who has now begun his work in East Grand Forks, Minn.

Oct. 6 at Romsdal Church, near Hudson, S. Dak.

Columbia Circuit WMF will meet Oct. 14 at Milwaukie Church, Milwaukie, Oregon. Speaker: the Rev. Elmer M. Johnson.

Central Wisconsin Circuit WMF will meet Oct. 6 at North New Hope Church, near Iola, Wis. Speakers: Pastors G. Midthun and Conrad Jergenson.

To be given away: Used altar, to any one willing to pay transportation charges. For further information write the Rev. Orvis M. Hanson, 211 Brawley St., Stevens Point, Wis.

Bismarck Circuit WMF will meet Oct. 8 at Mandan, N. Dak.

Story City Circuit WMF will meet Oct. 6 at Calamus, Iowa. Speakers: Pastor W. E. Klawitter and N. N. Tatley.

Austin Circuit WMF will meet Oct. 14 at St. John's Church, Kasson, Minn.

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No. 2023—International brass plate. Diameter 12 inches; depth 2¼ inches. IHS stamped on red plush pad. **$10.00**

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Speakers: Mrs. Peter Fossur Rev. Gordon Ruud.

La Crosse Circuit WMF Oct. 13 at Tamarack Church cadia, Wis.

Dickinson Circuit WMF Oct 6 at Taylor, N. Dak.

Lac qui Parle Circuit W meet Sept. 30 at Christ Ch tonwood, Minn. Speakers: Fossum, Dr. R. A. Syrdal, an R. L. Otterstad.

Mt. Horeb Circuit WMF Oct. 6 at York Church, ne ardville, Wis.

Rice Lake Circuit WMF Oct. 6 at West Aker Chu Prairie Farm, Wis. Speakers: Syrdal and Mrs. Lavinia A

Aberdeen Circuit WMF Oct. 13 at Bristol, S. Dak Dr. Orville Dahl.

Glenwood Circuit WMF Oct. 2 at St. John's Chur Lake, Minn. Speaker: Dr. J son.

Vernon Circuit WMF will 13 at Sparta, Wis. Speakers Hoover Grimsby and Missi lyn Lovaas.

Rock Valley Circuit WMF Sept. 29 at Palmyra Church tor, Minn. Speakers: the I. Lee and Mrs. Roy Storvi

Lemonweir Circuit WMF Oct. 14 at Adams, Wis.

First Lutheran Church, I will celebrate its 75th annive 9-11. Speakers: Dr. G. M. Pastors N. P. Scheide a Schmidt.

Twin Valley Circuit WMF Sept. 29 at Ness Church Minn. Speaker: the Rev. T. sen.

Park Region Circuit W meet Oct. 7 at Dalton, Minn Missionary Evelyn Lovaas.

Austin Circuit WMF will 17, 3:30 p.m., at St. Olaf Ch tin, Minn. Speaker: Mrs. Lu ertson.

CHANGE OF ADDR FOR PASTORS

Paul D. Arnold, 18, 5-Chome S Mizuho-Ku, Nagoya, Japan.

Dwight J. Boe, P. O. Box No. Alaska.

Paul Fretheim, Osseo, Wis.

Leslie Otterby, North Cove,

Hans Nelson, Mizpah, Minn.

ADDRESSES

Chaplain (1st Lt.) C. E. Lund, Hq. Sq. Sec. 7030th Hq. Spt. G c/o Postmaster, New York. N.

The Rev. C. A. Gisselquist, 7 Sioux City, Iowa.

PACIFIC LUTHERAN

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pose of the Placement Service is to the locating of our people in com- served by the Lutheran Church. The nt Service has not investigated the of the propositions advertised and no responsibility in the matter. ur ads and communications to The nt Service of the E.L.C. New ad- 03 Times Bldg., 57 S. 4th St., Min- l, Minnesota. (Refer to ad number ring.)

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le by owner—152 acre farm in cen- rburne Co., Minn. Good buildings, lk, mail and school bus route. Lu- ommunity. Price reasonable. 329-1A

re farm for sale in Douglas Co., New modern house, complete set of buildings. Heavy loam, all tillable. way, near county seat. Lutheran com- Price $16,000. 329-2A

le—40 acre farm for sale in Rice Co., ood buildings; 30 acres under culti- REA, near highway and Lutheran An adjoining 80 acres for rent. Terms arranged. Excellent farming area. 329-3A

le—a very fine 333 acre farm with ildings. Has telephone and electricity. 6 miles from good town and 3 miles Lutheran church. $65 per acre. Easy n be arranged at 4% interest. Reason ng is poor health. Kandiyohi Co., 329-4A

le or rent—265 acre dairy farm in d Co., Wis. Very modern house and s. New milk house. Modern ma- Near town, schools, Lutheran church. and pasture land. 329-5A

le—Beautiful 3 bedroom home, 2 ms carpeted throughout. Air condi- leep freeze included. Near Lutheran and 3 schools. South Minneapolis. cation. 329-6B

room furnished house for sale in , Minn. Electricity, good well, best 329-7B

ses

y store for sale. Good corner loca- th Minneapolis. Volume $90,000. No r Sundays. Private party. 329-8C tment store for sale in Blue Earth n. town. Long established, successful itable. Rich farming area. Lutheran large public school. Health reason g. Stock at cost, building and fixtures for a term of years at a fair rental. 329-9C

y cash grocery store in Mahnomen n. city of 1,700. Rich farming and large schools. Lutheran church; lake Reasonable. Other business interests. 329-10C

FOR RENT

store building, size 50x16 ft. on cor- n Mower Co., Minn. town. Best loca- l for men's and boy's clothing, gen- e., super-market grocery, or variety ilding can be divided. Has basement ony. Lutheran church. 329-11C

WANTED TO RENT

d to rent or lease, furnished two apartment, duplex, or house in south, t, or west Minneapolis near trans- portation to loop. Needed on or about October 15. 329-12B

POSITION WANTED

General office position wanted in Minneapolis, Minn. Former teacher, has bookkeeping, typing, library and clerical knowledge. 329-13D

Middle-aged lady desires to do housework or care for an invalid. 329-14D

Woman desires position keeping house for an elderly couple in town. Cannot care for invalids. Ready to start about October 1. 329-15D

Lutheran married man age 41, one child, desires position as operator or assistant manager or other type of work in a grocery store. Can type and use adding machine. Wife will work also. Want to locate in Lutheran community in Minn. or bordering states. 329-16E

Young family man with business college and 6 years accounting and business experience desires to make change. Would prefer position offering part sales work along with accounting duties. 329-17E

HELP WANTED

Father and two boys living in Minneapolis suburban area need housekeeper in modern home, capable of managing home. 329-18F

Wanted—girl to help with housework in modern farm home. Five adults in family. $50 per month. Good home for right party. North Dakota. 329-19F

Wanted to hire—a middle-aged lady between 40 and 50 years, as housekeeper and companion for two daughters. Desire someone who prefers a good home rather than high wages. 329-20F

Housekeeper wanted on farm in Wis. Evenings and Sundays off. Wages $15 per week. 329-21F

Responsible girl or woman wanted for general housework and some care of children. Ideal working conditions in beautiful home in St. Paul suburban lake community. Private room, all modern conveniences. Please give references in first letter. 329-22F

Woman wanted for cook at Home for Aged in Minneapolis. Good salary and full maintenance. 329-23F

Wanted—practical nurse in modern and well equipped Home for the Aged. Age 35 to 60. Good living conditions. Lutheran community in Wis. 329-24F

Wanted—couple past middle-age for work in beautiful suburban home in Minneapolis. Pleasant living quarters; good pay. 329-25G

Wanted—Office or promotion manager with possibility of partnership in Minneapolis church business equipment firm. 329-26G

Wanted—Chief laundry man wanted for Home for the Aged in Minneapolis. Good salary and full maintenance. 329-27G

Wanted—married couple for farm work until spring. Will rent after that if satisfactory. 125 acres under cultivation. Full line of cattle and machinery. Waupaca Co., Wis. 329-28G

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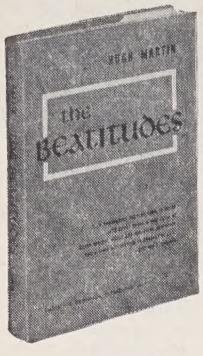

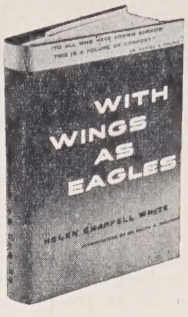

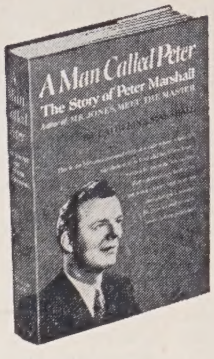

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